



"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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MISSIONARY INTELLIGENCE.

Extracted from English Publications received at the office of the Religious Intelligencer.

The following letter from Dr. Carey to Dr. Ryland, containing an account of his late affliction, and merciful recovery, with other intelligence of a more general nature, will be read with interest.

SERAMPORE, Dec. 22, 1823.

My Dear Brother Ryland—I once more address you from the land of the living, a mercy, which about two months ago, I had no expectation of, nor did any one else expect it.—On the 8th of October I went to Calcutta to preach, and returned with a friend about midnight. When I got out of the boat close to our own premises, my foot slipped, and I fell; my friend also fell in the same place. I, however, perceived that I could not rise, nor even make the smallest effort to rise. The boatmen carried me into the house, and laid me on a couch, and my friend, who was a medical man, examined my hurt. The Danish surgeon was called in the mean time, and it was feared that the hip joint had received a violent contusion, if it was not luxated. This, however, proved not to be the case.

The day after the hurt, and the two next days, 110 leeches were applied to the thigh, and, except excruciating agony, all appeared favourable. I had no fever, or other bad symptom till about the tenth day, when I was seized with a fever which was highly alarming. The pulse 120 in a minute for several days, attended with a violent cough and expectoration.—Lord Amherst very kindly sent his own surgeon, Dr. Abel, to report my state of health to him. During this, unexpectedly, and unperceived by all, an abscess was formed, I believe on the liver, and the subsequent discharge of pus, which was very copious, continued for at least a month, with such violence, as often to threaten me with suffocation. From all these afflictions I am, through mercy, restored; I am still very weak, and the injured limb is very painful. I am unable to walk two steps without crutches; yet, my strength is sensibly increasing, and Dr. Mellis, who attended me

during the illness, says he has no doubt of my perfect recovery.

During my confinement in October, such a quantity of water came down from the Western Hills, that it laid the whole country, for about 100 miles in length, and the same in breadth under water. The Ganges was filled by the flood, so as to spread far on every side. Serampore was under water. We had three feet water in our garden for seven or eight days.—Almost all the houses of the natives in all that vast extent of country fell. Their cattle were swept away, and the people—men, women, and children. Some gained elevated spots, where the water still rose so high as to threaten them with death. Others climbed trees, and some floated on the roofs of their ruined houses. One of the Church Missionaries, Mr. Jetter, who had accompanied Mr. Thomason and some other gentlemen to Burdwan, to examine the schools there, called on me on his return, and gave me a most distressing account of the fall of houses, the loss of property, and the violent rushing of water, so that none, not even the best swimmers, durst leave the places where they were. He fasted for three days.

This inundation was very destructive to the Mission-house, or rather premises. A slip of the earth took place on the bank of the river, near my house, and gradually approached it, till only about ten feet were left, and that cracked. At last two fissures appeared in the foundation and wall of the house itself. This was a signal for me to remove, and a house built for a professor in the College being empty, I removed to it, and, through mercy, am now comfortably settled there. During this illness, I received the constant news of the concern of all our religious friends for me. Our younger brethren visited me, as did some of the Independent and Church brethren, and many who make no profession of religion at all.

Now, through the gracious providence of God, I am again restored to my work, and daily do a little, as my strength will admit.—The printing of the Translations is now going forward, almost as usual: but I have not yet been able to attend to my duties in College, and only one day to those of Translator of the Laws and Regulations of the Governor-Gene-

ral in Council: an office to which I was this year appointed.

The affairs of the Mission are more extended, and, I trust, in as prosperous a state as at any former time. There are now many other denominations employed in missions, and I rejoice to say, that we are all workers together therein. There is no ill will towards each other; but on every hand a spirit of love and mutual co-operation prevails. The various reports published, will give you a tolerably correct idea of the progress of the gospel. Female Schools have been set up and much encouraged. I think we have 16, containing 220 children, at Serampore and its neighbourhood, all regularly visited by our young ladies, viz: brother Ward's two daughters, brother Marshman's daughter, Felix's widow and eldest daughter, and another young lady, a member of the church. The native churches were never in a better state, and the face of the Mission is in every respect encouraging. I have much happiness in my domestic circumstances and relations, and am surrounded with goodness. I received yours from Liverpool a few days ago. My heart constantly unites with yours. Give my love to all who know me.

Affectionately yours,

W. CAREY.

POLAND.

CAUSE OF THE JEWS.

Extract of a letter from the Rev. A. M'Caul, dated Warsaw, May 13.

The cause of the Society is now advancing, not merely beyond our hopes, but if possible, beyond our wishes. The German service is working most effectually. The two most learned Jews in Warsaw, though not yet baptised, are open defenders and propagators of the Christian faith. They have proposed, that a large number of believing Jews should be baptised together, and steps are already taken to put this plan into execution.—We do not, however, build too much on this. Our trust is in the Lord, who has prospered his work, and will prosper it, according to the good pleasure of his own will. On Saturday 15, (p. v.) we shall begin a second German Service for the Jews.—So that henceforth we shall have two German Sermons every week; one on the Jewish, and one on our own Sabbath.

RUSSIAN POLAND.

Extract of a letter from Mr. J. C. Moritz.

The following communication has been recently received from Mr. J. C. Moritz, dated Dubno, May 29, 1824.

There are now twelve young Jews at Berditcheff, who are earnestly beginning to enquire what they must do to be saved. You will see from this, my dear brother, that the Lord causes the seed, which I with much fear, and in much weakness, had

sown in that place, to spring up and to blossom; may it be like the grain of mustard, and become a large tree, under the shadow of which many fowls may shelter! I doubt not that you will rejoice with me, and praise the Lord for his faithfulness in fulfilling his promise, that his word shall not return empty. Let us be glad that the fig tree is beginning to bud, which is the sign of the approaching spring; for we know when the spring cometh, that the harvest must follow likewise.

GERMANY.

Letter from Mr. J. P. Goldberg.

Mr. Goldberg thus writes, in a letter lately received from him, dated Leipzig, May 15, with reference to the proceedings of the Cause of Israel, at Dresden.

My soul doth magnify the Lord, and my spirit rejoices in God my Saviour, when I take a survey of the blessings with which his work at Dresden has been crowned. Fourteen persons of the Jewish population whom I have instructed, and partly still instruct in the truths of Christianity, have been added to the flock of the good shepherd, who gave his life for them. Amongst them, I have special reason to rejoice over the children, as they make a visible progress in the saving knowledge of the Lord.

The Committee of the Dresden Society, anxious to promote, as much as is in their power, the object of the London Society, commissioned me to go to Leipzig, to spread the seed of the Gospel among the Jews who attend the fair. My journey has not been in vain, and many opportunities have been afforded me to promote the knowledge of Christ both by distributing books, and by private conversation. During my former visit I had deposited the books at the house of a Christian manufacturer, who dealt with many Jews, and where I could converse with them.—But this person began to fear some injury to his business from this measure, and I was obliged to seek other opportunities of coming in contact with the Jews. I went therefore to the inns where they resorted, and I was soon convinced that these are the most suitable places for free intercourse with them; because there they have leisure to listen to instruction. I spend almost the whole day among them, and the Lord supplies me with strength and courage to proclaim to Jews from Poland, Greece, Bohemia, and Germany, the Saviour of the world; to call upon them to believe in him, and to put tracts into their hands, which are generally received with gratitude.

FROM THE LONDON MISSIONARY REGISTER.

BAPTISM OF A BRAHMIN AT MADRAS.

Of a Brahmin, baptised on New-Year's day of last year, Mr. Ridsdale writes—

"This was a day of much interest, being the commencement of a new era, and the time fixed upon for receiving a very promising character into the bosom of the Christian church. He was first brought acquainted with the truth at Poona-mallee, by the Catechist there. He afterwards came to Madras, and spent about four months un-

der the immediate care and instruction of Mr. Barenbruck, and our Catechist."

Of the circumstance of the baptism of this convert, the Rev. W. Sawyer has given the following interesting narrative:—

"Before the administration of the ordinance, I desired him to say what he had previously expressed a desire to say to the people. This he did to the following effect:—

Friends in Christ Jesus!—I, as one who am about to be admitted this day to the privileges of the Holy Gospel in Christ Jesus, am desirous to shew you, in as concise a manner as possible, my former state, and my present change of mind, wrought by Almighty God, through his dear Son, our Lord Jesus Christ.

My forefathers were of the Kanadannier tribe of Brahmins. My name is Soobarayen. I, together with many thousands of my caste, who are still deceived in the darkness of heathenism, and bound by the many deceitful Shasters, used to worship an image of stone; but Jesus Christ, in a wonderful manner, hath blessed me with clearer light. Consider this goodness, of which I am not in the least worthy! Jesus Christ having joined me to His holy communion, and having strengthened me, I do believe him to be the only Way, the Truth, and the Life; and that there is no salvation in any other besides. In conclusion, I beg you, Christian Brethren, to beseech God, on my behalf, in all your prayers.

MAUMEE MISSION.

The mission family at this station have been recently visited with sickness. In other respects, the mission appears prosperous, as will be seen by the following extract of a letter from Mr. Van Tassel, dated August 16th, 1824.

When we reflect upon the dealings of God towards us in all our affliction, we cannot but observe his watchful care over the interests and prosperity of this establishment. When he is chastening us for our sins, we can see the rod in one hand, and the other placed beneath us, to encourage, strengthen, and support us; while the brightness of his countenance enlightens our path and cheers our desponding souls. Last summer, during the sickly season, my health was very good, except about two weeks, so that I was able to be in the school, and take care of the sick. Now it is restored, and I am brought back just as they were taken sick, and had concluded that, without more assistance, the school must inevitably be suspended. May we never despise the chastening of the Lord, neither be weary of his correction! May we rightly improve the blessings he bestows, and profit by all the dealings of his hand! Although we cannot tell you of nations reformed, or of numerous converts to the faith of Jesus; yet we have no reason to be discouraged. The school is in a flourishing state; 26 children are making good progress in learning; 20 can now read the Testament, and they are all becoming daily more pleased with the industrious and active habits of civilized life. The old Indians and Chiefs

are growing more friendly. As an evidence of their growing attachment, they make us more frequent visits, and appear much pleased.—Some of those, who at first were our worst and most bitter enemies, will not now speak a word against the mission to friend or foe. Last spring, those at the mouth of the river applied to their agent for ploughs and farming utensils, to cultivate their land. Newash, who lives on the opposite side of the river, with some of our assistance, has built him a house, in which he says he intends to live, because hunting is poor, and he is becoming so old that he cannot hunt. Mr. Hunt, one of the principal traders, informed me, that the trade of the Indians has greatly changed during the past year: they now purchase more valuable and durable articles; and some of them purchase tea, table furniture, &c. The only way to reform them is to show them the benefits of civilization.—The only way to dispel the darkness which now pervades their minds is to be among them, and hold up to them the light of the gospel. I do believe, that, not only the welfare and happiness of the older Indians, but the prosperity of the school, the improvement of the youth and rising generation, greatly depend on the ratio of labours we are able to bestow on the older class. But while we have but one minister, and his hands tied with the secular concerns of the establishment, his labours must be circumscribed. The work, therefore, must drag heavily, and the most important object be greatly retarded. We still need your counsels and your prayers.

VALUABLE EXPOSITION.

BY ANDREW FULLER.

The following paper, says the Author of Fuller's Memoirs, was drawn up by Mr. Fuller, at my request, August 26, 1783.

A sheet has been published, containing a threefold arrangement of many Scriptures, consisting of corresponding *commands*, *petitions*, and *promises*. I am sorry I cannot find a copy of it. It is well designed by the author, but, I thought, would be improved by a more proper key, to open its consistency to the view of the reader.

"There are two extremes, into which great numbers of the religious world have fallen.—One is, an idea of *self-sufficiency*, to obey God's commands; and the *other*, is a spirit of *self-justification* in neglecting them. Those who entertain the *first*, seem not to know the plague of their own hearts: they suppose it inconsistent for the Divine Being to enjoin that on them which they are unable to perform; so that, if God command, saying, 'Make you a new heart, and a new spirit,' they conceive themselves sufficient to effect it. Those who

imbibe the *last*, deny their obligations : they suppose it inconsistent, that those things which God has graciously promised to bestow upon us, should yet continue to be required of us ; so that if God promise, saying, ' A new heart will I give you, and a new spirit I will put within you,' it frees them from all obligation in the affair. The common language of such persons is, ' Such a thing cannot be our duty : that is God's work.'

" That both these principles are wide of the truth, appears, not only from the following Scriptures, but from the nature of things. As to the *first*, it is allowed, that it would be inconsistent in the Divine Being to enjoin that on us which we are *naturally* unable to perform. By *naturally unable*, is intended that inability wherein we cannot do a thing, *though we would ever so fain* ; or that inability which *does not at all consist in the want of a disposition*, but of *opportunity*, or else in a debility of our *bodily or mental faculties*. If our inability to fulfil the commands of God were of this kind, it is allowed, it would be inconsistent in the Divine Being to hold us still bound to fulfil them. God does not require a blind man to read his word, nor an idiot to understand it. But our inability is not *natural*, but *moral* ; that is, it lies in the *want of a good disposition*, and in being *under the dominion of a bad one*. Our inability is like that of Joseph's brethren, who *could not* speak peaceably to him : or like that of the Jews, to whom Christ spake, saying, *How can ye, being evil, speak good things ?* or like that of those reproved by the apostle Peter, *Having eyes full of adultery, and that cannot cease from sin.*—The reason why the mind is not subject to the law of God, nor *can be*, is its being a *carnal* mind, and *enmity* against God. Now it is so far from being inconsistent in the Divine Being to require of us what we are in this sense unable to perform, that it would be inconsistent in him not to require it : as inconsistent as for a worthy prince to drop his claims of allegiance, in proportion as his rebellious subjects become so averse from his government, that they cannot find it in their hearts to yield obedience to him.

" In this view of things, however, we are unable to obey God's law ; though that inability is our fault. While the heart is entirely averse from God's law, it is impossible any real obedience to it can be yielded. Hence, God has told us, that when *the Ethiopian can change his skin, and the Leopard his spots, then may those do good works, who are accustomed to do evil*. And hence, the best of men, who are still the subjects of a great deal of moral inability, that is, of carnality, acknowledge, *that the way of man is not in himself ; that it is not in man that walketh to direct his steps*. Hence also, they unite their prayers with God's

precepts—' Thou hast commanded us to keep thy precepts diligently. O that my ways were direct to keep thy statutes !' And hence, likewise, God graciously *promises* that which he *commands*, and for which we *pray* ; as may be seen in the following collection of Scriptures.

" The *other* principle does not appear at all less beside the truth than the above ; for if we are not previously obligated to all or any of those spiritual dispositions which the Holy Spirit actually works in us, then the law of God is not *exceedingly broad*, but *exceedingly narrow*. Then, also, the work of the Spirit does not consist in putting *his law* into our hearts, and writing *that* in our inward parts ; but in something else, which his law did not require, nor know any thing about.

" The views which saints in old time had of these things, will appear, by the following collection of Scriptures, wherein we may observe, *First*, God *commanding* : by this they understood his just authority over them, and their great obligations to him. But, *secondly*, conscious of their moral inability to obey his righteous requirements ; or in other words, of their propensity to neglect and disobey them, they return them, as it were to heaven, accompanied with earnest prayers, that God, by his Holy Spirit, would work those very things in them, which by his law, he required of them. Then, *thirdly*, we see the Lord mercifully sending down both precepts and prayers, accompanied with exceedingly great and precious *promises*, wherein, as the God of grace, he engages to bestow those very things which, as a lawgiver, he requires.

" Here," says Mr. F. " I would place the collection of Scriptures, and then, at the *conclusion*, add the following paragraph.

" And now, reader, judge, whether in this view of things, the preceptive and promissory parts of Scripture, do not gloriously harmonize. Here, in *one* part, you see the divine *authority* of the lawgiver ; in *another*, the moral *insufficiency* of the creature ; and, in the *other*, the *all-sufficiency* of the God of GRACE. The Lord grant you may have grace to understand and digest every truth ! Then will you cease from *self-sufficiency*, on the one hand, and *self-justification*, on the other. You will happily escape *Arminian pride*, and *Antinomian presumption*. You will own your obligations, feel and mourn your defects, pray for what you want, praise for what has been granted, and trust Jehovah for what he has promised."

MISSIONARY SURVEY.

FROM THE CHRISTIAN ALMANACK.*

Nothing can be more cheering to the true friend of Christ, than to take a survey of the world, that

* Every family ought to own this valuable Register.

he may ascertain the extent of benevolent exertions, and the success which has been obtained; that he may see what has been accomplished, and what remains to be done. Come, then, and let us visit the scenes of missionary effort, and behold the labours of our devoted brethren.

VIEW OF AMERICAN FOREIGN MISSIONS.

Missions of the American Board of Commissioners for Foreign Missions, instituted in 1810.

I. Mission at Bombay. Commenced in 1813. 3 stations.—*Bombay*, on the island of the same name, and capital of the British possessions in Western Hindostan. Rev. Gordon Hall, *miss.* James Garrett, *Printer.*—*Mahim*, 6 miles N. of Bombay. Rev. Allen Graves, *Miss.*—*Tannah*, principal town on the island of Salsette, 25 miles from Bombay. Rev. John Nichols, *miss.* Rev. Edmund Frost, with his wife and Mrs. Graves, sailed for the mission at Bombay, Sept. 27, 1823. No. of schools at these stations 18, pupils 900, books and tracts printed 30,000.

II. Mission in Ceylon. Com. in 1816. 5 stations.—*Tillipally*, 9 miles N. of Jafna. Rev. Daniel Poor, *miss.* Nicholas Permander, *Native preacher.*—*Batticotta*, 6 miles N. W. of Jaf. Rev. Benj. C. Meigs, Henry Woodward, *miss.* Gabriel Tissera, *Nat. Preacher.*—*Odoorville*, 5 miles N. of Jaf. Rev. Miron Winslow, *miss.* Francis Mel-leappa, *Nat. Preach.*—*Panditeripo*, 9 miles N. W. of Jaf. Rev. John Scudder, *M. D. miss.* George Koch, *Nat. Med. Assist.*—*Manepy*, 4½ miles N. W. of Jaf. Rev. Levi Spaulding, *miss.* No. of free schools 32, pupils 1,500. Children in the boarding schools 118. No. of young men able to assist the missionaries 9. 3 of these *Nat. Preach.*

III. Mission among the Cherokees. Com. 1817. Stations 6. *Brainerd*, in Tenn. on Chickamaugh Creek, 250 miles N. W. of Augusta, 150 S. E. of Nashville; 140 S. W. of Knoxville. Rev. Ared Hoyt, *miss.* Dr. Elizur Butler, *Phys.* Sylvester Ellis, *Schoolm.* John Vail, Henry Parker, Frederick Elsworth, *Farmers.* Erastus Dean, Ainsworth E. Blunt, *mechanics.*—*Carmel*, formerly Toloney, 62 miles S. E. of Brainerd. Rev. Daniel S. Butrick, *miss.* Moody Hall, *Schoolm.*—*Creek Path*, 100 miles W. S. W. of Bra. Rev. Wm. Potter, *miss.*—*Hightower*, 80 miles S. S. E. of Bra. Isaac Proctor, *Schoolm.*—*Williston*, 50 miles S. W. of Bra. Rev. Wm. Chamberlain, *miss.*—*Haweis*, 60 miles S. of Bra. John C. Ellsworth *Schoolm.*

IV. Mission among the Choctaws. Com. 1813. Stations 6.—*Elliot*, in Mississippi, on the Yalo Busha Creek 40 miles above its junction with the Yazoo; 400 Miles W. S. W. of Bra. 145 from Walnut Hills. Mr. Cyrus Byington, *miss.* Dr. Wm. W. Pride, *Phys.* Joel Wood, *Schoolm.* John Smith, Zechariah Howes, *Farmers.*—*Mayhew*, on the Ook-tib-be-ha Creek, 12 miles above its junction with the Tombigbee. Rev. Cyrus Kingsbury, *miss. and superintendant of Choctaw missions.* Wm. Hooper, *Schoolm.* Calvin Cushman, *Farmer.* Philo P. Stewart, Samuel Wisner, *mechanics.*—*Bethel*, S. W. of Mayhew. Loring S. Williams, Stephen B. Macomber, *Schoolm.*—*Emmaus*, 140 miles S. E. of Mayhew. Joseph Jewell, *Schoolm.* Anson Gleason, *mechanic.*—*Six Towns*, Elijah Bardwell, *farmer.* Anson Dyer, *Schoolm.* Rev. Alfred Wright, *miss.* in this district.—*S. E. district of the Choctaw Nation*, Adin C. Gibbs, *Schoolm.*—Samuel Mosely, *miss.* David Wright, David Gage, *Schoolm.*

Wm. Holland, Josiah Hemingway, *farmers.* Ebenezer Bliss, *mechanic.*

V. Mission among the Cherokees of the Arkansas. Com. 1820.—*Dwight*, on the W. side of Illinois Creek, 4 miles N. of Arkansas river, and 500 from its junction with the Mississippi. Rev. Alfred Finney, Rev. Cephas Washburn, *miss.* Jacob Hitchcock, James Orr, *farmers.* Asa Hitchcock, *mechanic.*

Among the Indians the Board has 13 stations, and about 500 Indian children have received instruction. The object of the Board is, to place schoolmasters and evangelists in every district, who shall perform the same labours, and exert the same kind of influence, as the village school master and parish minister in New England.

VI Mission at the Sandwich Islands. Com. 1820. Stations, *Hanaroorah and Wymai.* Rev. Hiram Bingham, Rev. Asa Thurston, Rev. Wm. Richards, Rev. Charles S. Stewart, Rev. Artemas Bishop, *miss.* Dr. Abm. Blatchely, *Phys.* Samuel Whitney, Joseph Goodrich, James Ely, *licensed preach. and assist. miss.* Levi Chamberlain, *superintendent of secular concerns.* Elisha Loomis, *printer.* Thos. Hopoo, John Honoree, and Geo. Sandwich, *native assistants.*

VII. Mission to Western Asia. Com. 1820.—*Malta*, Rev. Daniel Temple, Rev. Wm. Goodell, Rev. Isaac Bird, *miss.*—*Jerusalem*, Rev. Pliny Fisk, Rev. Jonas King, *miss.*

VIII. South America, John C. Brigham, Theophilus Parvin, *exploring Missionaries.*

IX. Foreign Mission School. Estab. 1816. Rev. Herman Daggett, *principal.* John H. Prentice, *assistant.* 35 heathen youths are members of this school.

Summary.—The American Board has established 25 different stations, and employs as missionaries 29 ordained ministers, and 10 licensed preachers, and 65 females; in all, 146. It has organized 10 Christian churches in Pagan lands, and established 70 schools, containing more than 3,000 scholars. It has established three printing presses in foreign lands, viz. one at Malta, one at Bombay, and one at the Sandwich Islands. Receipts for the last year, \$55,303 94. The *Missionary Herald* is published for the Board, by Samuel T. Armstrong, No. 50, Cornhill, Boston.

Missions of the Board of Managers of the General Convention of the Baptist denomination in the United States.

I. Burman Mission. Com. 1814.—*Rangoon*, on the N. bank of the E. branch of the Irrawaddy, 30 miles from its mouth. Rev. Adoniram Judson, D. D. *miss.* Dr. Price, *Phys.* Moung Shwa Guong, *Nat. Preach.*—*Ava*, the capital of the Birman Empire, and residence of the Emperor. Dr. Price, *Phys.* resides here at present. The Board design to make this a permanent station.—*Core's Bazar*, in Arracan, S. E. of Bengal. This station has become vacant by the death of Mr. Colman.—*Chittagong*, near the boundary line between Bengal and the Birman empire. At present is vacant. The prospects of the mission in Burmah are very encouraging. The Rev. Jonathan Wade, sailed for this mission in company with Mrs. Judson, June 22, 1823.

II. African Mission.—*Monrovia*, the colony of the American Colonization Society. Collin Teague and Lot Carey (coloured men,) *miss.*

III. Indian Missions. Com. 1820. 6 stations *Withington*, at Tuchabachee, in the Creek nation

Rev. Lee Compere, *miss.* Mr. Simonds, *Schoolm.* Valley Towns, among the Cherokees in the S. W. part of N. Carolin. Rev. Thomas Roberts, *miss.* The Mission family consists of 26 persons. Here are too schools and 70 scholars.—*Fort Wayne*, at the junction of St. Mary's and the Maumee Rivers in Indiana.—*Carey*, 100 miles N. W. of Fort Wayne, near St. Joseph's River in Michigan, 30 miles from its mouth. Rev. Isaac McCoy, *miss.* No. of the school, 36.—*Grand River*, a station lately established among the Ottowas. Mr. Peter Thurston has been appointed assistant of Mr. McCoy, at these stations.—*Lead Mines*, in Illinois, on the Mississippi. An Indian school is established at this place. Rev. Mr. Ficklin, —. Annual receipts of the Baptist Board, for missionary purposes, about \$22,000. Publications of the Baptist Board—*The Latter Day Luminary* and *The Columbian Star*, published by John S. Meehan, Columbian Office, North E. Street, Washington city.

Missions of the United Foreign Missionary Society.
Inst. in 1817.

I. *Union Mission.* Com. 1820. On the W. bank of Grand River, 25 miles N. of its junction with the Arkansaw, 700 m. above the junction of the Arkansaw and Mississippi. Rev. W. F. Vaill, Rev. Epaphras Chapman, *miss.* Marcus Palmer, *phys.* Wm. C. Requa, Stephen Fuller, Abraham Redfield, John M. Spaulding, Alexander Woodruff, Geo. Requa, *assist. miss.* A school of 13 Indian children.

II. *Great Osage Mission.* Com. in 1821. On the N. bank of the Marias de Cein, 6 miles above its junction with the Osage River, 30 miles S. W. of Fort Osage. Rev. Nathaniel B. Dodge, Rev. Benton Pixley, Rev. Wm. B. Montgomery, *miss.* Wm. N. Belcher, *phys.* Daniel H. Austin, Sam'l Newton, Samuel B. Bright, Otis Sprague, Amasa Jones, *assist. miss.* School of 15 children.

III. *Tuscarora Mission.* 4 miles E. of Lewiston, Niagara Co. N. Y. Rev. D. M. Smith, of Lewiston.

IV. *Seneca Mission.* Com. 1811. 4 miles from Buffalo, at the outlet of Lake Erie. Rev. Thompson S. Harris, *miss.* H. Bradley, *assist. miss.* School of 30 children.

V. *Cataraugus Mission.* Com. 1822. Near Lake Erie, 30 miles from Buffalo. William A. Thayer, *assist. miss.* School of 21 children.

VI. *Fort Gratiot Mission.* Com. 1822. On the river St. Clair, 1 mile below the outlet of Lake Huron. John S. Hudson, *assist. miss.* School of 15 Indian children.

VII. *Mackinaw Station.* Com. 1823. On the island of Mackinaw. Rev. Wm. M. Ferry, *miss.* School of 12 children. Annual receipts of the United Foreign Missionary Society, about \$12,500. The publication of the Society, is *American Missionary Register*, edited by Zechariah Lewis, Domestic Secretary and Treasurer, No. 38, Broad-st. New York.

PROGRESS OF ERROR.

"Watch and pray that ye enter not into temptation."

Great crimes generally spring from small beginnings, as well as great trees and great cities. The heart grows hard and wicked by degrees, and probably the worst man that ever lived can recollect a time when he shuddered, and hesitated, at the idea of committing a small offence. This

truth should be often impressed upon the young—say to them "avoid the appearance of evil," for every time you deliberately do a wrong thing, you pour a dose of poison into the heart, which will tend to destroy conscience, and break down the principles of virtue, you ought to cherish.

The traveller who put up at the old sign of Gen. Wayne, in Alesbury, some fifteen or eighteen years ago, I promise you, did not leave that house without shaking hands with, and praising somewhat, Montgomery Rosco, the inkeeper's son, as fine a little son as ever blessed a parent with the full blossoming of early promises. He was so obedient to his parents, so attentive and respectful to strangers, so kind and invariably polite to every one, and with all, he learned so smart at school that every one loved, and admired him.

Few youths ever left home with fairer prospects and with better character than did Montgomery, when at the age of fifteen, he was sent to Philadelphia, and put under the care of a business doing merchant, that he might get such an insight into the business, as would justify his father in setting him up in a store in Alesbury, for this was the destiny he had marked out for his favourite child. His history is directly in point in establishing what I said at the beginning; and though few may have passed through as singular a complication of circumstances in their way, I am fully satisfied that his, in all its main and general features, is the history of thousands.

I said he was apprenticed to a merchant—it was to one Mr. Markley; his master esteemed him highly and placed in him unlimited confidence. For a little while he remembered the kind admonition of his faithful father, and bestowed great care on the matter of selecting company—was conscientious in the discharge of every duty—and tried as well as he was able to avoid the approach of evil. One day, however, he went to a neighbouring store a moment to see a young gentleman and return a borrowed book. His friend, very politely, drew a glass of wine from one of the casks, and pressed him to drink—he did so, and departed.

The next day the same person stepped in to see him—he happened to be alone—and the strong desire not to be behind hand with his new neighbour, overcome the scruples of conscience; and he treated him in return to a glass of wine. In the hurry of the moment he did not stop the liquor properly. His master came in—saw the neglect, and enquired, "Montgomery, have you been at the wine cask?" It was an awful moment to him—he dared not to pause to think—he yielded to another temptation, and answered tremblingly, "No Sir, I have not." The old gentleman looked at him searchingly, then turned and stopped the liquor tight himself.

The next morning the same young gentleman stepped into the store and asked Mr. M. to sell him a cask of such wine as Montgomery had given him the evening before. Mr. M. looked at Montgomery again, as if to say, tell the truth next time. The exposure was too humiliating for the high spirited youth to bear. He saw his friend and entreated him to tell Mr. M. that he drew the wine himself. His friend laughed and told him he would for an oyster supper. The bargain was struck; he acquitted Montgomery in Mr. Markley's eyes; but the poor boy was destitute of money. He had already taken some long steps aside. He took another; and resorted to his

master's drawer for money to meet the expense of the supper he had promised.

While they sat in the cellar to which they had repaired, a gaming board was produced; and he was asked to play for a small sum. The thought struck him that here was a chance to win the money he had taken from his master, and return it. He played and lost. He played again, and again; still he lost.

His error was now of an alarming character. He became desperate—he took further sums from the counter, which were necessary to pay what he borrowed and lost. It was missed—he saw himself liable to be discovered and ruined, and resolved at a single effort to retrieve his character, by procuring the sum deficient and depositing it somewhere where it might seem to have been overlooked.

He rose, late at night—entered the store, took two hundred dollars, and went to a gambling house, where he was confident he could win the money. He lost it; every cent. The morning came—Mr. M. happened not to examine the drawer which had contained the money himself; and at ten o'clock told Montgomery to carry it to the old bank.

Mr. Markley had a large deposit in another bank, and the infatuated youth drew a check, on that bank, for \$200; signed his master's name to it, presented it; and was detected. He confessed the whole affair when it was too late; he had intended to deposit the money he thus attempted to draw in lieu of the money lost, and depend upon chance to conceal his crime yet a while.

Poor fellow, I saw him once afterwards and with a tear in his eye, and grasping my hand he said—"I am going to the State Prison, for a six penny glass of wine"—alluding to the first error he committed, and which led to all the rest.

RELIGIOUS INTELLIGENCER.

NEW-HAVEN, OCTOBER 11, 1824.

The arrangement heretofore made with the Rev. Mr. Davies, as an assistant in the Editorial department of this paper having expired, it will in future be conducted by the Proprietor, under whose management the Religious Intelligencer has so long been patronised and approved.

At the commencement of the present volume we announced our intention of making some improvement in the arrangement of the paper, which a multiplicity of other business has prevented. We shall hereafter have a miscellaneous department for the benefit of those who take no other paper. In this way the religious character of the paper, for which it has been so much valued, will be preserved, and at the same time other important information occasionally communicated.

AMERICAN EDUCATION SOCIETY.

The ninth anniversary of the American Education Society was holden in Boston on the 29th ult. By the Report it appears that appropriations have been made the last year to one hundred and ninety-eight Beneficiaries in ten different States, amounting in all to more than ten thousand dollars. The receipts during the same period have not much exceeded nine thousand dollars, which we are sorry to state, is more than \$2000 less than the receipts of the year preceding.

The Directors however are not discouraged—and it is

earnestly hoped that the friends of this important Institution will strengthen their hands and enable them to persevere.

The influence of this Society is felt in a variety of ways. It has no doubt tended to remove in some good degree the prejudices of our Baptist and Methodist brethren on the subject of Education. They have been influenced by example and necessity to adopt similar measures to raise up and qualify a more learned ministry. It has a powerful influence on our Literary and Theological Institutions—and may be considered as one of the strong bulwarks of our holy religion.

After the Report was read, the following Resolutions were adopted—

"Resolved, That the scriptural and catholic principles, the extended labors, the economical appropriations, and the flattering success of the American Education Society, claim for it the confidence and liberal patronage of the Christian public.

"Resolved, That the salutary influence of Education Societies upon our literary institutions, ought to be acknowledged with fervent gratitude to Almighty God, and furnishes conclusive evidence that these Associations are entitled to the countenance and support of all the friends of piety and learning.

"Resolved, That with the continued smiles of Providence, this Society will never relinquish efforts to furnish a sufficient number of competent ministers to execute the commission of the ascending Redeemer, and extend the influence of true religion through the earth.

FIRST CONGREGATIONAL CHURCH IN HARTFORD.

In consequence of the growing population of the city of Hartford, the Society over which the Rev. Mr. Hawes is settled had become so large that a division of the church and society was found necessary. Accordingly a new society has been formed—a new house for public worship has been built, and we understand an unanimous call has been given by the new society to the Rev. Carlos Wilcox as their pastor.

The separation of this church and society although mutual, was nevertheless a solemn and interesting event.—The Editor of the Mirror speaks of the occurrence as follows:—

"Among the exercises a sermon was preached by the Rev. Dr. Perkins of West-Hartford. He is a man 73 years old. He is one who had learned the whole history of this church in his youth, and who has observed with the most minute and anxious attention, with the fond watchfulness of a parent, and the tempered zeal of a Christian—every important and every interesting fact in its history. He gave the origin and progress of the Society—the character of the people, and the biography of their pastors. And here it is proper to state, that of all the Ministers of the Church, none have ever been dismissed. He dwelt on the learning—the piety—the devotedness of Hooker, told the causes of his leaving England in 1633, the manner in which he, with his colleague, founded this Church in Hartford, the first in Connecticut, in 1636—and the success of their arduous and disinterested labours. Eminent in their own country, they preferred the obscurity of this; for here they thought they could do their duty to God and their fellow-men in peace. Here, 168 years ago, the gospel was first preached. After Mr. Hooker and Mr. Stone, came Mr. Foster, a man highly celebrated

as a divine, but he died young. Then Mr. Haynes and Mr. Whiting were settled; but the Church and Congregation were so large, that it was thought necessary to divide, and a part formed the South Society under Mr. Whiting.

Mr. Woodbridge had next the care of the Church; he was a man of superior talents, and very successful in the ministry. He was succeeded by Mr. Wadsworth; and his venerable biographer gave a character of him for learning and eloquence, for discrimination and sound judgment, for unaffected piety and great usefulness, that seemed to come from his heart. The next minister of the Society was Dr. Dorr, and the next Dr. Strong. An eloquent tribute to his talents and character finished the interesting history which he gave of the Church, of which, in the emphatic language of his text, "Christ was the head."

PALESTINE MISSION.

Letters have just been received in this city from our Missionaries at Palestine, a part of which we are happy to lay before our readers.

Extract of a letter from Rev. Mr. Bird to Professor Dutton.

Jerusalem, April 7, 1824.

REV. AND DEAR SIR,

Yours of Sept. 29, did not arrive at Malta soon enough to find me there. We embarked the 24th of October for Bairout. Your letter therefore did not finish its journey until the day before yesterday, when it was read, I need not say, with pleasure, and added its share of interest to our monthly Concert in Jerusalem. It was brought by the Rev. Mr. Cook, who has come from the south of France, where he was laboring as a Missionary when he received directions from the Wesleyan Missionary Society in England, to come on an exploring tour to this Country. He may pass into Persia, but finally will, as we hope, unite his efforts with ours in this vicinity. What pretexts the government may find, by and by, to send us out of the country we do not know, but so long as we may stay, there is abundant work to be done. There is nothing to prevent our access to all the pilgrims and christian population in Jerusalem, except those under Popish influence. The number of pilgrims this year, is much smaller than usual. Of the Greeks and Latins there are almost none. The Armenians may amount to 5 or 6 hundred. These last have shewn an unexpected readiness to receive the Scriptures, and as we cannot speak their language, it has been only by means of introducing the Scriptures among them that we have attempted to benefit them. They have bought, at a low price, a few hundred New Testaments in their ancient language, and if we had had many more in Turkish, with Armenian characters, I suppose we might have disposed of them to the best account. The Ancient Armenian differs from the *spoken* language, as the Ancient Greek from the Modern.—The Armenians also speak the Turkish, but very few the Arabic.

Respecting the prospects of the Patriots, we have heard lately that the Pasha of Egypt is about to send a strong, and overwhelming force into the Morea. No question is here made that he has lately been appointed with high powers to that service, but as he seems, heretofore, to have secretly favored the Greeks, it is thought he will con-

trive in some way to defeat the object of his appointment. Late reports say that the Greeks are still weakened by internal divisions. Could Greece but regain her liberty, her church would be a powerful auxiliary, we might hope, in the work of disseminating the Holy Scriptures in those parts. The Greeks have hitherto constituted an invaluable counterbalance to the Papists, who persevere, with a zeal worthy a better cause, in their determination to shut out the common people from the word of God.

Write, my dear Sir, as often and full as you can, about your family, college, city and country—and believe me ever yours.

I. BIRD.

Extract of a letter from Rev. Mr. Bird, to a gentleman in this city.

CITY OF JERUSALEM, April 9, 1824.

We thank you for your letters and for the kind efforts you and others have made in procuring the articles in the box. Some account of the efforts making for the children of your city was read with peculiar pleasure. If it please God, we may have to tell you at some future time what we are doing for children in Syria and Palestine. Such schools are loudly called for in this country. There is no lack of Priests and houses of worship, and no deficiency in attention to the common religious ceremonies of the Church, but a deplorable want of *knowledge*. The common feeling among the Roman Catholics, is, as they openly declare, that "nothing more is necessary among the people than a knowledge of the catechism—to read the Bible would do them no good;" and we fear this sentiment is considerably prevalent in the other classes of Christians. The consequences are what you might expect. Children, and *men* too, who have ever been accustomed from their earliest age to a strict attendance on public worship, are yet ignorant of some of the most familiar facts in Scripture history. I asked a man to-day, (a papist of 40 years) who was the first man? After some pause for reflection, he said, "Noah." At a closing interview in Malta with one of our Italian Masters, he was enquiring about Jerusalem and the sepulchre of our Saviour. "Do they find," said he, "his bones still remaining in the sepulchre?" After asking a few questions to know whether he really meant what he said, I asked him if it was not generally supposed that our Saviour's body was raised to life and ascended to heaven? He thought it might be so. I just now enquired of a couple of lads, what was the name of the man whom God first made. A youth of 20, or older, whom we employ in our kitchen, seeing them unable to answer, replied to them, "Jesus Christ; do you not know Jesus Christ?" When people attend church here, it seems a very small part of their object to *understand* any thing they hear. The language of their books in the first place is unintelligible to most of the common people, and if any one in the congregation chances to understand the language, the Priest, as if determined that he shall not be benefitted by the circumstance, reads in the utmost hurry and indistinctness. Respecting preaching, I have as yet, heard of but one man who has publicly done any thing like it in Jerusalem. He has preached in bad Arabic three or four times in the church of the Holy Sepulchre, and we are soon to have oth-

er sermons in other languages, as the "holy week" approaches. But as to apostolic preaching, we may say, it is entirely unknown here. Our work of instruction and distributing the Scriptures, receives little direct encouragement from any of the several communions; but the papists especially, do all in their power to oppose us. One of their people came for a few days to read Arabic with me as an instructor, but was frightened away by the threats of the Priests. The same happened to a youth who began reading Italian with our Dragoon. A man very high in authority among them, lately broke out in a rage against us, on receiving a visit from Mr. King at Jaffa. "You have come hither," said he, "to make disturbance among the people and ought to be put down. The French Consul at Sidon (he told the Consul at Jaffa) had written against us to Constantinople and told him to write again. "It is in my power," said he, "to send these men out of the country." This same man was then on his way to Jerusalem from Bairout, where he had conversed in a familiar and friendly manner with Mr. Abbott, the English Consul, respecting us, and respecting some special unchristian treatment we had lately received from his people in this city. He even consented to correspond with Mr. A. as a confidential friend, and professed much regret at the unprincipled system of action on which he saw many of his people proceeding. We have no doubt efforts will be perseveringly made by this class of men to defeat the object of our Mission—but we have the satisfaction of seeing the *English* Consul as cordially our friend as the *French* our enemy, and of believing that the English name is as respected as the *other* at the Ottoman Court. But aside from this, we have a foundation on which to rest our hope for protection which I fear our enemies have not. If our work is indeed that of the Lord, they that be *for* us, we know are more than they that be *against* us. Continue to think of us, and pray for us, and write to us; you know not how much it will comfort and strengthen us. Yours in much affection,

ISAAC BIRD.

Extract of a letter from Rev. Mr. Goodell.

BAIROUT, May 7, 1824.

MY DEAR BROTHER,

I have to acknowledge not only the two letters Mr. Bird mentions, but also one of Nov. 9, written at New-York. I deeply regret that the box, that *precious* box, has not come to hand, nor have I yet heard of its arrival at Malta. You put into that box just what we wanted to see—*Religious Publications of various kinds*. The Lord reward you;—but do not be discouraged; pray send another, and if the first be lost, put in double in the second and we will pray for you the more. I do assure you we value every thing that comes from your interesting circle. You may expect additional communications soon. Yours, &c.

W. GOODELL.

FOR THE RELIGIOUS INTELLIGENCER.

ON THE SUPPORT OF MISSIONS.

The following Dialogue being the substance of what passed at a familiar interview of two neighbours in D—,

I thought it might be profitable to certain persons who might have access to your useful paper.

S. You have a rich harvest friend; Providence has smiled upon your fields and crowned your industry with a copious supply both for yourself and your poor neighbour.

H. True; you know it is said in Genesis that the Lord was with Joseph, and he was a prosperous man, and in Romans, 'if God be for us, who can be against us?'

S. You consider your prosperity then, as a proof of your Maker's love?

H. I do, and this assurance is truly comforting.

S. But do not the Scriptures intimate that riches may be given as a judgment; that worldly prosperity may prove the greatest curse; a temptation and a snare, which creates many evil and hurtful lusts: which drown men's souls in destruction and perdition? Did not God gratify the desires of the covetous and worldly Israelites in his wrath and displeasure, when he sent them quails in such immense numbers as to cover their camp? Is it not expressly declared, that before the flesh was chewed, the wrath of the Lord was kindled against them? Says the psalmist, 'Behold, there are the ungodly who prosper in the world.'

H. But are not many Christians known to prosper as well as others?

S. Yes, the true friends of God have positive assurance of prosperity, but their prosperity is of a different nature from that upon which you ground your hopes of the divine favour. But should they prosper in worldly good, they will receive their property also, like every other blessing, as coming down from the Father of mercies, and feeling their obligation to improve all his gifts to his glory, their prosperity will give them additional aid in the service of God, and the extension of his kingdom, and in this way will prove to themselves and others the richest favour; while the blessings of many souls, ready to perish, will crown their prosperity with joy and peace.

H. I am not so precise about these nice points; we may divert ourselves with other things, if we are not thinking of over-reaching or wronging our neighbour in a bargain, or any thing criminal. Why not?

S. By thinking of other things, and esteeming them more highly than God, we break his express law, and incur the threatened penalty. Besides, if our treasure were in heaven our hearts would be there also; if not, we shall prefer other things, for two objects cannot supremely engage our hearts at once; one or the other will always have the predominance. Hence it is said, 'if any man love the world, the love of the Father is not in him.' The love of the world then, is dangerous, nay, destructive. It has numbered its thousand victims. How striking are those instances which are recorded in the Scriptures for our warning and admonition. 'Remember Lot's wife.' Think of Demas, Simon Magus, Judas, and many others. How dreadful their doom!

H. It is well enough to think of these things when we have leisure time for it; but sir, I assure you at present I have other things to do; I am determined to work.

S. This is true, we have other things to do, but while careful and troubled about many things we are too apt to neglect the great work of life.—To say that we have no time to think of God, and

of religion, is a *poor* plea. For what purpose was time given, but to prepare for eternity. We have indeed a great work to do, and but little time to perform it. Let us therefore labour to enter into rest. Let us see that each work possesses a place proportioned to its importance; that is, seek first the kingdom of God and his righteousness. Let us give all diligence and strive to enter in at the strait gate. Let us work out our salvation with fear and trembling, and work while it is day, for the night of Death is fast approaching.

H. I admit the truth and importance of all this; we must repent and believe, or we are lost—but who wants to be wearied with your bombast preaching—

S. Wait, neighbour, till the day of judgment, before you condemn and stigmatize the message of God, and complain to your Judge of its weariness. But your understanding seems already convinced that religion is important. Your conscience is on the side of God. Submit to him, give him your heart also, and you will be happy. Surely the world will not make you happy, this you have already sufficiently proved; *fly, instantly fly to Christ, why will ye die?*

H. If a person has religion let him keep it to himself, and mind his own business. what need is there of his talking and telling of it? We can have religion without so much show and parade.

S. Yes, yes, I know it, we can hide our talents in the earth; put our light under the bushel and talk freely about any thing but religion. Does the Bible teach this doctrine? I see plainly now that you need religion; that you don't yet understand its nature. True Christians are not selfish; their language is, 'Come thou with us, and we will do thee good.' 'O taste and see that the Lord is gracious.'

H. You tell about Christians being so very good, I want to see it—how—

S. No, no, you want to have them mind their own business, and if they have religion not even tell of it, or by no means admonish another.

H. But I have watched them closely; they are no better than others—I am convinced of that; there is no difference.

S. That too many who profess Christ have shamefully dishonoured his name, we must admit, but you assert that God's real servants are as bad as the servants of Satan, and in no respect different. If so, where are God's peculiar people who are zealous of good works?

H. The Bible makes some distinction. I allow a peculiar people are mentioned.

S. Are we not assured also, that without faith it is impossible to please God, and that all men have not faith? That all who prefer this world make a wretched choice and incur the dreadful displeasure of God?

H. But does not the apostle declare, that he who provideth not for his own house hath denied the faith, and is worse than an infidel? I intend to pay my honest debts, to do to my neighbour that which is right and just.

S. All this is good as far as it goes. Nature prompts even irrational beings to provide for their own; and as for paying your debts and dealing uprightly with your neighbour, the dictates of reason are sufficient to show that your present interests and reputation require this course of conduct. But report has gone about that you owe God some-

thing, and I believe it is true. I intend to discharge my duty more fully to *him*. What do *you* think of it neighbour?

H. My business is urgent; I must talk with you at a future time.

(*To be continued.*)

REVIVALS OF RELIGION.

At a late Conference of Ministers in Kennebeck (Maine) Reports were made of the state of Religion within the district from which we make the following abstract.

In *Augusta*, there are some instances of more than ordinary concern, and a few have obtained hope that they have passed from death unto life.

In *Albion*, the state of religion is represented as low; though not without some tokens of the divine presence, in the awakening and conversion of individuals.

At *Hallowell*, very early in the spring, some unusual attention to the concerns of the soul appeared manifest. This attention gradually increased, and became very general through the month of May; twenty two have been added to the church; and about as many more, it is hoped, have been made the subjects of that gracious change, which alone can fit them for the kingdom of heaven.

Other denominations in the town also have shared in this work of grace, and especially the Baptist society.

In the course of the last winter, an unusual excitement in regard to the subject of religion was manifest in *Vassalboro*, and some few obtained hope through grace. In June, the attention became manifest, nearly at the same time, throughout the whole extent of the Congregational society; and it is difficult to determine in which part it was most powerful. But very few dwellings were passed by.—In several, every adult was made a hopeful subject of grace. The work has embraced those of every age and character; from 75 years, down to 10 or 12; from the most moral and amiable, to those who now regard themselves as rescued from *temporal* as well as *eternal* ruin. It has been very rapid and powerful, and yet still and solemn. No boisterous excitement of the passions. It may be difficult to state definitely the number, that have become hopeful subjects of the work. Fifty-five have already offered themselves to the communion of the church, and stand propounded for admission.—They harmoniously concur, in ascribing the praise and the glory, without any reserve, to God and the Lamb.

At *Winthrop*, the church has been favored with some pleasing tokens of God's special care of his people, and of his love to a dying world. The influences of the Holy Spirit have descended like showers that water the earth; and a goodly number, we trust, have been emancipated from the bondage of death, and are now rejoicing in the liberty of Christ. The work still continues, and is solemn. Daily, some may be found, who with anxiety would inquire, to know what they must do to be saved.

The progress of error has been checked, and the *strong man armed* in several instances, it is hoped, has left his *palace* and fled before the Prince of life. The number, who have recently expressed a hope in Christ, is not ascertained; though 60 or 70, it is believed, are subjects of a

gracious change. The Baptist church and society have also shared liberally in the divine blessing.

"The revival in North Carolina still continues. Almost every church in the county, and some in the adjoining counties are animated—and a general inquiry seems to prevail for the way of eternal life. Congregations are thronged, the meeting houses which one year ago were nearly empty when Divine service was performed, can now hardly hold the people. Professors have become warm and animated, and others are deeply affected with the word, and tears of joy and distress seem mingled together.

An Account of a Remarkable Revival of Religion in Freehold, (N. J.)

(Concluded from page 234.)

The number of those who had tasted the sweet fruits of the Redeemer's purchase in a saving manner, in the congregation, he could not tell, having never kept any account of numbers. It was his great comfort that the Lord knew who was his.—Many, he remarks, both old and young, have been renewed by divine grace, though none so young, as have been reported in other places. Some negro slaves were made free in Christ; and more appeared to be unfeignedly seeking after him.—But, after all the Lord had done, he was persuaded that many were yet "in the gall of bitterness and bonds of iniquity." This often tempted him to wish, that he "had in the wilderness a lodging place of a way-faring man," that he might leave his people, and go from them; or, that his "head was water and his eyes a fountain of tears, that he might weep day and night for them."

Such as had been converted, were prepared therefor by very severe convictions, discovering to them, in a heart afflicting manner, their sinfulness both by nature and practice; their liableness to damnation, both for their original guilt and actual transgressions; their misery as being exposed to divine vengeance for their aggravated crimes; and seeing no way in themselves, by which they could hope to escape—for that their whole life past was not only a continued act of rebellion against God, but their present endeavours to better it by prayers, &c. were so imperfect that they could not endure them, and concluded, much less would they be considered meritorious by a holy God. They all confessed the justice of God in their exposedness to eternal perdition, and seemed shut up to the blessed necessity of seeking relief by faith in Christ alone.

It is needless to mention the evils they complained of—as ignorance, unbelief, hardness of heart, hatred to God, his laws and people—worldly mindedness, wanderings in heart, of holy duties, pride, sensuality, slothfulness, &c. &c. With what grief, shame and self-loathing, did he hear them bewail their loss of time, and neglect of the great gospel salvation. Those who were communicants before their awakening, had with trembling declared that their unworthy conduct grieved them more than any thing they ever did; for thereby they had crucified their Lord afresh, and his blood cried out against them. It is almost incredible with what indignation these awakened

souls would speak against themselves, on account of their sinfulness. Let it be noted here, that some who thus witnessed against themselves, had been considered as believers, both by themselves and others, having been externally sober and regular in their walk and conversation.

Their sorrows were not all alike, either in degree or continuance. Some did not think it possible for them to be saved, if God should vindicate the honour of his justice; though these thoughts, blessed be God, did not continue long at a time. Others thought their salvation was possible, though from their vileness, very improbable. The greatest degree of hope before closing with Christ, generally ended in—"It may be the Lord will have mercy upon me." Some, in coming to Jesus, have been greatly vexed with blasphemous and other horrible temptations; but they soon through Divine mercy, were enabled to serve God without distraction, in gladness and singleness of heart. The convictions of some were instantaneous, by the Holy Spirit applying the law to the conscience, and discovering to the eye of the understanding, as it were, the deceits of their hearts, by which they were stabbed as with a sword. In others the word was carried on in a progressive way, in which their abominations were discovered by them one after another, till they were convinced that the fountain of corruption was in the heart; and thereby were brought to despair of life but through the atonement of the blessed Jesus, who saves his people from their sins.

After these sorrowful exercises, many seemed to be thoroughly reconciled to God, and were blessed with the spirit of adoption, enabling them to cry Abba Father, though some had greater degrees of consolation than others, in proportion to the clearness of the evidences of their sonship.—Some, the Lord suddenly drew out of the horrible pit of distress and darkness, and brought them into the light of his countenance, when he filled their hearts with joy and their mouths with praises—yea, to them was given the full assurance of faith. Others were brought to peace in believing, but had not so great a degree of joy, yet they went on trusting in the Lord. The way they were comforted, was either by the application of some particular portion of the scriptures, or by an affecting general view of the way of salvation in Christ, as free without money and without price, in favour of the poor sinful, weary and wounded soul—with his ability and willingness to relieve them from all that they felt and feared, and that not only for their own sakes, but for his own great name sake. With this they were pleased, and thereupon ventured their all upon his faithfulness, expecting help from him only, who accordingly gave them both peace and rest—yea, he filled them with joy unspeakable and full of glory.

Mr. Tennent knew of none who received their first consolation in any other way.

Some few obtained a settled confidence in God without any severe questioning of their state, although they did not always taste the sensible comfort of it; but for the greater number, they did frequently question all, and doubted it was a delusion. This was supposed, generally to be owing to the remains of corruption, and especially to the awful sin of unbelief, with the prevalence of a legal spirit, which urged them to a perfect personal righteousness on pain of death; and because

they could not obtain that, they concluded that they were unsanctified and had no personal interest in the Saviour. It might be added, as another cause, their ignorance of the nature of true spiritual mortification. They seemed to think that in the truly justified, sin was done away in its very being, as well as its governing power, and therefore because they felt their old sins stirring in them, they concluded all was wrong—nay, although they disapproved of the doctrine of perfection in this imperfect state as held by some, yet because they were not perfect, they could not think they had grace.

But although it was distressing to them to feel their imperfections, it was a good evidence of their being in the right way, otherwise they would not have been so distressed on that account.—However, the Lord Jesus, who comforts those who are cast down—even that wonderful Counsellor—taught them in time that he not only saves those who have been sinners before conversion, but even such as, after it, find a law in their members, which too, too often causes them to do the things they would not; and by enabling them to reflect on what they had and did daily experience, and to compare this with the evidences of grace in his word, as well as giving repeated tastes of his love, even after missteps, they were gradually established in faith and hope; so that they had a prevailing persuasion of an interest in Christ—except it was in a time of desertion and temptation, with which some were more exercised than others—the reasons of which are best known to a sovereign God.

REVIVAL OF RELIGION IN GERMANY.

To the Editor of the London Baptist Magazine.

SIR—

Two pious German ministers of the Reformed church, named J. Christian Reichardt, and J. George Wermelskirk, gave me, this morning, the following account of the revival of religion in Germany.

It was not till since the close of the war that any general attention was excited respecting evangelical religion. Five years ago, there were five or six ministers belonging to each of the churches in Berlin, which amount to twenty-one, but not one of them evangelical persons; now there is no church where there is not at least one pious evangelical pastor, preaching the doctrines of the gospel, and adorning it by their conduct.

In the University of Berlin, there are thirty or forty pious students. One of the professors, of the name of Tholock, about twenty-five years of age, who knows fifteen languages, is in the practice of receiving them every Wednesday at his own house, for the purpose of giving them religious instruction. About ten of these usually associate with my informant on a Saturday evening, at the University, for praying with them, and for reading and expounding the scriptures. Four of the professors in the University are pious evangelical men. One of these, named Neander, professor of Evangelical History, is a converted Jew, of good reputation and considerable standing.

When Professor Tholock was, some time since, at Copenhagen, he inquired for a long time in vain, at the University, after a pious young man;

at length, by accident, a person, who called at the inn, was discovered by him as being of that character, and he introduced him to a considerable number of pious youth, who were earnestly seeking after God.

The pious students, who have been mentioned as at the University of Berlin, were from different German Universities, and their statement respecting them was, that in all of them there were devoted youths, consecrating themselves to the service of God.

At Earlangen, in Bavaria, there are in the University three Professors; one of whom has the reputation of being one of the most learned men on the Continent.

At Basle, in Switzerland, they were informed, by one of their companions, that in the year 1818 about twenty young men were brought to know the grace of God in truth. As they had no evangelical instructors, they frequently met together for reading the Scriptures and prayer. One of these is engaged by the London Society for promoting the conversion of the Jews, and another, named Burkhardt, brother to the late excellent missionary of that name, is an assistant minister with Dr. Steinkopff, in the Savoy, London.

At Albufelt, in Prussia, there is a minister of the Lutheran church, named Doering, the apostle of the age. He pays particular regard to young persons. On a Monday evening he collects at his house about two hundred unmarried men; and on Wednesday evening about forty young ladies; for the purpose of giving them religious instruction. He is indefatigable in visiting the prisons and hospitals, distributing religious tracts, and has been the instrument of the conversion of many to the knowledge of Christ. In all this vicinity the churches are supplied with at least twenty evangelical pastors. The people, when they want a minister, no longer inquire for those who are distinguished by their literature; but they say, when one is recommended to them, "is he a pious minister?"

A minister, named Couard, about thirty years of age, who preaches in a church in Berlin, has an excessively crowded congregation of six or seven thousand hearers: he lately preached seven sermons from 'Ye must be born again.' The churches are forsaken where the Gospel is not faithfully preached.

The same spirit of opposition exists there, as in this country, against Evangelical religion. If they observe any one listen attentively, or appear serious and devout, they call them by way of reproach 'Head hangers.'

A person from the neighbourhood of Brunswick, gave the following account: 'About five years since there was not one pious person in all the neighbourhood, nor any evangelical minister. Two farmers were walking in their fields, when one of them, as if his mind had been instantly impressed with the subject, said, 'We possess all these riches, but we have never returned thanks to God, the giver of them. Surely we ought to do so. Come let us kneel down, and give thanks to God, and seek his pardon and blessing. They enjoyed so much pleasure in this exercise, that they resolved to meet at one of their houses on the Lord's day evening, for praying and searching the scriptures. Their wives soon united with them. Others, who observed them thus assem-

ble, asked, 'What are you doing? We will meet with you.' Thus, persons from different villages were collected, till the room was over-crowded.—These meetings were held in other adjacent villages, until there were ninety or an hundred serious persons. At length, one of the Lutheran pastors in the neighbourhood became an enlightened man, and now they all attend upon his ministry."

These revivals are attributed to the establishment of Bible and Missionary Societies; and the work of conversion has been so rapid, especially among students in the Universities, that scores of pious youths are burning with ardour to be employed in Missionary labours in any part of the globe.

The two ministers, who are very serious, well-informed persons, who related the above facts, are about to visit Poland, in the service of the London Society for the Conversion of the Jews.

J. I.

London, July 2, 1824.

THEOLOGICAL SEMINARY.

We were highly gratified, on a late visit at the Theological Seminary, Andover, in visiting what is called the *Missionary Room*. This Room was at first devoted to the Library of the Society of Inquiry. It now contains a well selected Library and several Cabinets of foreign curiosities belonging to that Society. Here the visitor may see the gods of most heathen countries—parts of dress of many nations—and various utensils and curiosities, especially of an oriental character, tending to illustrate to the eye, the manners and customs of the various tribes of our race.

The next thing we notice, is a Library belonging to the Rhetorical Society. It contains nearly four hundred volumes, and for its extent, is judiciously selected. This Society has been in existence but a year. It has so far been energetic. It is hoped that by the liberality of its friends, its Library will be increased the present year, to at least a thousand volumes.

In addition to these, are two Cabinets of Minerals, belonging to the *Mineralogical and Geological Society*. These Cabinets are nearly filled with Minerals, carefully selected. Many of them are choice and splendid specimens, and are constantly increasing.

Let none of our readers startle at finding a Society of this exclusively scientific character in a Theological Seminary. We were pleased to find that students who are noted for close study in speculations theological and mental, have considered it proper to pay some attention to the natural sciences. "*Etenim omnes artes, quæ ad humanitatem pertinent, habent quoddam commune vinculum, et quasi cognatione quoddam inter se continentur.*"

It is desirable that the minister of the Gospel should press every thing to his aid which can widen and strengthen his influence on his fellow men. By devoting a small share of his attention to the arts and sciences, he enlarges and liberalizes his own view of the works and ways of God—he strengthens and invigorates his mind by exercising it occasionally on things out of his common course—and above all, he thus prepares the way to have access and influence over minds of a high-

er order, which he could never touch, were it not that they were first taught to respect him on account of his knowledge of the sciences. Chalmers has met the infidel, and the skeptical geologist on their own ground, and with their own weapons has vanquished them. And the Jesuits, had they all been good men, might ere this, by their knowledge of the natural sciences, have laid a world of idolators at the feet of Jesus. This knowledge of theirs, gave them address, opened palaces, and placed kingdoms under their control—"fas est ab hoste doceri." The age in which we live demands sound—thorough-going divines; and we bless God, we have them, and are to have them; but it also demands no less, that our clergy be men of address, be more universal scholars than the sole study of theology would make them, however profound their investigations. And for this reason we are pleased to see a scientific society of so respectable a character at Andover; and we hope they will not only advance as they have begun, but that the friends of learning and science will aid them in presenting them minerals, and books on these subjects.—*Boston Tel.*

FROM THE TELEGRAPH.

HINTS TO CHRISTIANS.

The time we believe has arrived, when new and unparalleled efforts must be made for the advancement of Christ's kingdom in the world; and it is important that christians should realize this. 'Lord what wilt thou have me to do?' should be the constant language of their hearts, and all should pray as if *our* prayers were those ordained by God to draw down the blessing; as if our efforts were emphatically those which He would own and bless; and conduct as if a revival had already commenced; 'not seeking our own, but the things that are Jesus Christ's.' But we believe that righteousness, as well as judgement, must 'begin at the house of God,' and the following hints are offered with the view of exciting christians to their duty. May all who read them make them subjects of special prayer, and then act as God and their own consciences direct; and may we all, consider nothing done, while any thing remains undone, which we can effect, or induce others to do.

It is proposed,

1. That *all* christians, *every where*, of whatever name or denomination, spend the hour from eight to nine o'clock every Saturday evening, (either in the closet or social circle,) in special prayer, for the outpouring of the Holy Spirit, particularly on the places where they reside, and on *all* places engaged in similar concerts.

2. That all pious students, in our colleges and academies, spend this hour, in praying for a revival in their own, and all other colleges and seminaries throughout our land.

3. That social prayer meetings be established in every street, to supplicate the Divine blessing on their immediate neighbourhood; also that there be stated religious meetings in such places, which every family be invited to attend.

4. That christians meet together to pray that the Lord would teach them what he would have them to do, to promote a revival in the hearts of those around them,—Brethren in one place, and

Sisters in another, and then have a united meeting to consult and agree on their duties; and that as the duties of Ministers and their wives are very peculiar, that they have similar special meetings among themselves.

5. That members of churches confess their faults one to another and pray one for another, that they may be quickened, thus conforming to the scripture pattern.

6. That meetings of Inquiry be established for christians, and the state of their hearts be individually inquired into.

7. That all christians observe every Friday, as a day of abstinence and self examination, as far as is consistent with other duties.

8. That Family fasts be observed as mentioned in Zechariah xii, 12; and family blessings supplicated for their own, and all the families of the church.

9. That the Church observe a day once in three months as a season of special fasting, humiliation, and prayer, and if convenient have a similar united meeting with other churches in the evening.

10. If christians throughout our land and world would be faithful in these things, would not great and mighty works be done, and the world speedily be filled with the glory of God?—"Even so, come Lord Jesus, come quickly."

THE STUDY OF THE BIBLE.

FROM THE REPORT OF THE GREENFIELD BIBLE SOCIETY, SOUTH CAROLINA.

A youth named George Howard, a cripple, and supported upon charity, having by some means obtained fifty cents, travelled four miles to the house of one of the members of the Board, and offered it for a Bible, the price of which was seventy-five cents. The Agent gave him the Bible and brought the money to the Board. Being sensibly affected with the incident they unanimously requested the agent to return the fifty cents to the poor but interesting youth, who had so nobly given all his earthly substance for the blessed Book which contains the pearl of "great price," accompanying their request with silent but earnest desires that all its rich imperishable treasures might be made his own for eternity. The Board has the unspeakable pleasure to learn that their desires have been fulfilled. The youth devoted himself with so much assiduity and diligence to the searching of the blessed Volume that in less than three months he had read it through five times. He was not known to be seriously impressed by divine things before, but after he received the Bible he became so, and in the course of his reading would often make remarks, always relating to Christian experience, on important passages that arrested his attention. A little before his death his mind became deeply impressed with the following passage in Revelations, "Behold he cometh with clouds and every eye shall see him." Stopping with emotion and delight, he asked his mother if those were not most beautiful words.—Shortly after he terminated his earthly course in the triumphs of faith, and has doubtless gone to the enjoyment of that inheritance which is incorruptible, undefiled, and that fadeth not away.

MISCELLANY.

SLAVE TRADE.

It is stated that in the month of June and July several vessels arrived at Rio de Janeiro with more than 3,000 slaves from the coasts of Africa. In April the schooner La Louise, Capt. Armond, arrived at Guadaloupe with two hundred negroes. This vessel left the coast of Africa with a cargo of two hundred and seventy-five, but not having sufficient room for so large a number, the surplus were thrown alive into the sea by the captain.

Slavery in the State of New-York must cease to exist after the 4th of July 1827. According to the last census there are about 10,000 slaves in that State. We hope the time will soon come when other States will thus clear their skirts from this foul stain.

CAUSE OF THE GREEKS.

This oppressed people, who are struggling for life and liberty have met with a reverse of fortune—and it is to be feared that if they were to extricate themselves from the murderous fangs of the Turks, they would still have to contend with the holy alliance before they could enjoy the sweets of liberty. The Islands of Ipsara and Caso have been taken by the Turks and desolated. The captain Pacha invaded Ipsara on the 3d of July with a squadron of eighty vessels large and small, a part of which are supposed to be Russian. He landed 14,000 men, when an indiscriminate massacre of men, women and children took place. About 500 of the Turks were killed, and the sea was covered with the dead bodies of the Greeks, who in attempting to escape had so overloaded their boats as to cause them to sink. A French officer who was an eye witness to the scene states, "that it was at 4 o'clock of the morning of the 3d July, that the Turks, 14,000 strong, landed on the island:—That the Greeks were so panic struck that they scarcely attempted to defend themselves: That their leaders were the first to take flight, leaving the mass of the population to their fate; having provided carriages for themselves and families, and vessels at Anti-Ipsara to convey them off in safety:—That a dreadful confusion ensued—Flying on all sides, some of the people took refuge in a fort on the summit of the mountain, where they were followed by the Turks, and where they made resistance and kept up a well-directed fire of musquetry; but that this did not impede the progress of the Turks, who carried every thing before them, and by nightfall the whole of Ipsara was entirely in their power.—The women and children attempted to escape in boats, which were so overloaded that many of them sunk, and their crews perished in the waves; the French schooner which has arrived here, sailing through the midst of the dead bodies."

"Capture of Caso.—On the 3th of June, the Egyptian squadron, consisting of seventeen vessels, which had been cruising off Candia, made sail for Caso, and endeavoured to land Turkish troops, but were repulsed by the inhabitants. On the 10th they returned, and commenced an attack upon the strongest part of the island. "The combat had lasted several hours, (says one of the islanders) when we heard loud cries in our rear. The enemy had landed on the north-east side of the island. We were thus taken between two fires, our efforts at resistance were unavailing, and we were soon dispersed. Four or five hundred of our countrymen perished with arms in their hands; the remainder took refuge in the mountains and the neighbouring islands. The greater part of our women and

children, we suppose have fallen into the hands of the enemy."

In confirmation of the above, a letter has been received in New-York from an American gentleman in Greece, containing many interesting particulars respecting the capture of Ipsara. In a postscript dated July 25th, he says, "Ipsara is retaken by the Greeks. The Captain Pacha had left 2000 men on the island, who have been all destroyed. They have retaken all their cannon, have destroyed a number of vessels, taken a frigate, and are said to be now engaged with the Captain Pacha."

LA FAYETTE'S WELCOME.

When La Fayette visited Troy, he was introduced to the celebrated Female School taught by Mrs. Willard.—At the entrance of the Seminary was an arch surrounded by evergreens and flowers, bearing this inscription—

"WE OWE OUR SCHOOLS TO FREEDOM; FREEDOM TO LA FAYETTE."

After the General was introduced to the School, the following lines, composed by Mrs. Willard, were presented by two of the pupils, daughters of the Governor's of Vermont and Michigan, and afterwards sung with much sweetness by Miss Smith of Worcester, Mass.

And art thou then dear Hero come?
And do our eyes behold the man,
Who served his arm and bared his breast
For us ere yet our life began?
For us and for our native land,
Thy youthful valour dared the war;
And now, in winter of thine age,
Thou'rt come and left thy lov'd ones far.
Then deep and dear thy welcome be;
Nor think thy daughters far from thee:
Columbia's daughters, lo! we bend,
And claim to call thee Father, Friend!

But was't our country's rights alone
Impell'd Fayette to Freedom's van?
No! 'twas the love of human kind—
It was the sacred cause of man—
It was benevolence sublime,
Like that which sways the eternal mind:
And, benefactor of the world,
He shed his blood for all mankind!
Then deep and dear thy welcome be;
Nor think thy daughters far from thee!
Daughters of human kind, we bend,
And claim to call thee Father, Friend!

At the close of this performance, in which most of the young ladies joined the chorus, the General was much affected and with eyes suffused in tears, he said—"I cannot express what I feel on this occasion; but will you, Madam, present me with three copies of those lines, to be given by me, as from you, to my three daughters." La Fayette afterwards observed, that nothing had affected him more since his arrival in this country, than the verses and the manner of their performance. The reference in the chorus to his own daughters, left behind him in a distant country, and the affectionate urging of their own claim to call him "father, friend," were deeply pathetic, and as the maiden pupils, in the flower of their youth and the ardent sincerity of their sex, bent together in confirmation of their vow of filial reverence, tears filled their eyes as well as his, and bore witness to the power of the scene.

Capt. Partridge's Academy.—Arrangements have been concluded for the removal of the A. L. S. & M. Academy from Norwich to Middletown, Conn. Subscriptions have been filled by the citizens of the latter place, and contracts made for the necessary buildings, which are to be comple-

ted by the 4th of July next. We understand a *primary school* is to be continued at Norwich for the instruction of the younger cadets, preparatory to admission to the institution at Middletown.—While we regret the removal of this institution from our state and neighbourhood, it has the tribute of our best wishes for a continuance of that success which the indefatigable exertions of its founder and principal have so well merited.—*Vermont paper.*

FROM THE ECLECTIC REVIEW.

"What influence the American States are likely to exert on the future destinies of Europe, is a consideration fraught with intense interest: but we can at present merely suggest it as a subject for reflection. Already have they made their voice heard in the cabinets of Europe. To that continent, at least, no holy father, or holy alliance, can extend the withering despotism which has blighted the nations of the old world. To those persons who feel any apprehensions that popery will regain its ascendancy, that the Beast will recover its dreadful vitality, the existence of Protestant America must be a source of the most heart cheering consolations. In this light it presented itself to the noble band of emigrants who laid the foundations of their Republic in that distant hemisphere, and taught the wilderness to blossom in a sense which seemed more than to realize the language of prophecy. It is important also to remark, that the Greek Church, which is superior to the Latin in the extent of its jurisdiction, corrupt as it is, is essentially anti-papal; and the interests of truth are likely to be promoted by the jealousy and collision of the two Churches. At this moment, the three great powers, England, Russia, and North America, to which we may add Sweden, Prussia, Denmark, Lutheran Germany, and Greece, are anti-catholic, nor does the most visionary member of the Church of Rome dream, we imagine, that they will ever be brought within its pale. But, if the nascent greatness of the United States is important in an ecclesiastical point of view, it is still more so in relation to the moral interests of society. The influence of their example cannot be extinguished, nor is there any quarantine that can guard the territories of the Absolute Proprietors of Europe against its extending there. The Bourbon and Muscovite must see with dismay, the rising importance of a second England in the West; like the kindling of a second sun in the same hemisphere, the phenomenon

"with fear of change
perplexes monarchs."

"Not only so, but there are fleets of America, if England is found unfaithful to her ancient charter and her true interests, to guard the great highway of the Atlantic against all ambitious intruders, and to dispute with Russia the naval superiority she is fondly aiming at. Backed by such arguments, an American minister will know how, in times not very distant, to make the name of his country respected both in cabinets and at Congress; and the Republic which Admiralty hirelings have labored to render contemptible, may be eventually, if not a formidable rival, no insignificant ally.

POETRY.

FROM CONDER'S "STAR IN THE EAST," &c.

THE POOR MAN'S HYMN.

As much have I of worldly good
As e'er my Master had:
I diet on as dainty food,
And am as richly clad,
Though plain my garb, though scant my board,
As Mary's Son and Nature's Lord.

The manger was his infant bed,
His home the mountain cave.
He had not where to lay his head;
He borrowed e'en his grave.
Earth yielded him no resting-spot,—
Her Maker, but she knew him not.

As much the world's good-will I share,
Its favour and applause,
As He whose blessed name I bear,—
Hated without a cause,
Despised, rejected, mocked by pride,
Betrayed, forsaken, crucified.

Why should I court my master's foe?
Why should I fear its frown?
Why should I seek for rest below,
Or sigh for brief renown?—
A pilgrim to a better land,
An heir of joys at God's right hand.

FROM THE SPANISH.

While to Bethle'm we are going,
Tell me, Blas, to cheer the road,
Tell me why this lovely infant
Quitted his divine abode?
"From that world to bring to this
Peace, which, of all earthly blisses,
Is the brightest, purest bliss."

Wherefore from his throne exalted,
Came he in this earth to dwell—
All his pomp an humble manger,
All his court a narrow cell?
"From that world to bring to this
Peace, which of all earthly blisses,
Is the brightest, purest bliss."

Why did he, the Lord eternal,
Mortal pilgrim deign to be,
He who fathomed for his glory
Boundless immortality?
"From that world to bring to this
Peace, which of all earthly blisses,
Is the brightest, purest bliss."

Well then! let us haste to Bethle'm,
Thither let us haste and rest:
For of all heaven's gift's, the sweetest
Sure is peace—the sweetest, best.

ORDINATION.

The Rev. ERASTUS MALTRY, a Missionary of the Connecticut Missionary Society, was ordained by the North Consecration of Hartford County, convened at Windsor, on Tuesday, Sept. 23. Sermon by Rev. Mr. Robbins, of East-Windsor.

The Rev. LEONARD BACON was at the same time ordained to the work of an Evangelist.

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At Albany an old soldier of the Revolution took the hand of La Fayette and asked him if he did not know him—"to you, Sir," said he, "I owe my life—I was wounded at the battle of Monmouth—you visited me in the Hospital—gave me two guineas, and you gave one guinea to a person to nurse me, to this I owe my recovery, and may the blessings of Heaven rest upon you." This feeling and eloquent appeal touched every heart and drew tears from many eyes, and the General himself was greatly affected.

SOLEMN REFLECTIONS.

Three things methinks, should at times make the Christian's heart tremble; the brevity of a Christian's life; the difficulty of a Christian's work; and the eternity of a Christian's end. Our life is but a withering flower, a flying cloud, a vanishing shadow, a perishing breath. The night instantly cometh when no man can work. But what work is to be done in this short hand-breadth of time? Great enemies are to be conquered; sons of Anak to be killed; principalities and powers to be subdued; strong and dear desires to be mortified; right eyes to be plucked out; right hands to be cut off; a narrow way and a strait gate to be gone through; in a word, a long race to be run with a short breath; a great way to be gone over with a setting sun. But then, what are we to expect, when this taper is out, this breath is expired?—Even as we have sowed, so reap; either to be eternally crowned, or eternally destroyed. Now, therefore, before the sun be set, or the shadows of the evening be stretched out, *whatsoever thy hand findeth to do, do it with all thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest.*

BENEFICENCE.

The late Mrs. Sarah Ralston, wife of Mr. Robert Ralston, of Philadelphia, who was never weary in well-doing, invested, many years since, 1250 dollars in the stock of one of the insurance companies, for the benefit of the poor. By prudent management, this sum was ultimately increased to above \$3000. Out of the interest of this, she paid small annuities to some poor widows, emigrants from St. Domingo, reduced from a state of affluence to penury. One thousand dollars of this fund she sent anonymously to the Widow's Asylum, then labouring for want of resources. Mrs. Ralston was the founder of the Orphan Asylum, the Asylum for respectable decayed single women and widows, and of the Female Bible Society of Philadelphia.

About twenty years ago, a farmer in Bucks county, Pa. in good circumstances, died and left his farm, stock, &c. to one of his sons: to the other, who had offended him, he bequeathed six hundred pounds. Notwithstanding the utmost efforts of the poorer son, he found himself unable to obtain the six hundred pounds from his wealthy brother, and with a family, was obliged to struggle through life without obtaining any portion of the money left him by the will of his father. Lately, the wealthy brother died, and his property fell to an only son. As soon as he had possession of the property, he ascertained the amount of the legacy bequeathed by his grand-father to his uncle; then added the interest which had accrued all the time the legacy had been withheld; and for the whole amount forthwith sent a check to his uncle. May he long live happily to enjoy the wealth he has, and may it increase tenfold under his upright administration of it.

Obituary.

Died, in India, Rev. JOSHUA ROWE, one of the Baptist Missionaries at Digah, in the 42 year of his age. He had been a faithful labourer in his Master's service in India twenty years.